

# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY  
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5574

SATURDAY, MAY 14th, 1949

Price Threepence

## WEEK BY WEEK

### An "Event of Profound Significance"?

THE COUNCIL of Europe has been born. It is doubtful whether one man in ten thousand in Europe has looked the event in the face; it is perhaps doubtful even whether one in ten thousand knows of its existence. During the past ten years eager spirits in Europe have looked forward to a united Europe. They have come to despise the frontiers that divide the peoples, and the half-crazy wars that have taken place about them. Intelligent men were not born to live like that. They have looked forward to a parliament of Europe, a real one, that would stir the hearts of ordinary men towards real unity—for it is only in the hearts of ordinary men that unity can exist. What has been done with this ideal by responsible men in Europe?

They have produced what they call a Council of Europe. It is of two parts, an active executive part consisting of ministers of at present ten governments, and a debating consultative body with no power of legislation whatever. The Council will meet once a year, for a month, during holidays, when parliamentary sessions and sessions of the General Assembly of the United Nations are not meeting. Britain will be represented by 18 members, and they will be hand-picked from the various parties in Parliament. Just as occasionally a nice little parliamentary delegation goes off now—during holiday—and meets another nice little parliamentary delegation elsewhere for friendliness and pleasant speeches, so will this go off—during holidays—and meet delegations from nine other countries. All this has been solemnly announced to the world as an "event of profound significance in European history". Shades of the League of Nations, founded in idealism, and slain by statesmen who used it as a pawn in their own devices, and cheated the inarticulate demands of millions of people.

### A Missed Opportunity

The British Government were quite free to make a dramatic appeal to the country about the European Council, and thus give a lead to other governments. A public election of delegates could have been made, and men and women could have been found who would have made their work in and for the Council their primary occupation, instead of a slight diversion from more important interests. The imagination of the people could have been stirred on behalf of European unity; and perhaps it is far more important to stir the imagination of the people on behalf of the ideal than to provide a foolproof but ineffective piece of machinery. In May, 1940, Mr. Churchill offered to merge the sovereignty of Britain with that of France. The offer was made seriously and may have been accepted. In that case there would be at the moment no divisive frontiers between Britain and France. In some way or other both governments would be united—Britain would be a part of the French nation and the French nation a part of Britain. It might have happened. It was in the

imagination of men at the time for it to happen. It is but an indication of what can be accomplished between nations when imaginations are stirred. The hand-picked British delegation to the Council will stir no one.

### The Cold War—New Stage

The Berlin blockade is to be lifted and as to the real reason no one really knows, not even apparently the men who have arranged it all. Some shift apparently in diplomatic tactics has taken place, some change in the intentions of men in high quarters. All manner of reasons are offered as to why the Russians are more amenable; the reasons may be true, but if true now why not true—at least in intelligent anticipation—at least twelve months ago. There has been a change in design in Russian policy; the air-lift has proved successful in breaking the blockade; just because aeroplanes can be organised to take food and goods into a large city in large quantities there takes place a major change in the Cold War. Meanwhile, during the past nine months or so millions of people have suffered cold, misery and anxiety—just because a few men, almost deified men—the world quivers at the news of their movements—have changed their minds.

We are supposed to be living in the era of the common man, when the humble man in the street has the control of his own destiny. This is the surface chat; what is the real situation? It is improbable, even in eras of the most thorough oriental despotism, that millions of men have been so completely at the mercy of a few men, and made to suffer for it as they do today. Because of certain decisions taken in Moscow nearly twelve months ago, by a handful of men, millions of Germans have been forced to suffer senseless hardship. This of course is only typical of other similar situations throughout the world.

### The Public Performance

Presumably, in arranging this incident in the cold war the statesmen, Russian and Western, have been meeting in private conference during the past three months. It is hardly likely—to take an illustrative case—that the American, Dr. Jessup and the Russian, Mr. Malik, fume at one another in private conversation; they probably behave as decently brought-up people. If Mr. Gromyko and Mr. Hector McNeil meet privately to discuss certain aspects of the Cold War taking place between their countries, they are probably polite and friendly with one another; they understand one another; this private meeting is, as it were, one of the necessities of the game they are compelled to play.

But the behaviour of all these men in public, say at the General Assembly of the United Nations, is very different. There they use any half-truth, and any telling piece of vituperation against one another in debate. The whole world is listening; they are no longer ordinary men, but intellectual prize-fighters before a world audience. They accept the fight as honourable opponents should. They use every

verbal device to score points off one another, and when each round is over they shake hands—apparently, in fact—over each other's performance. But the performance has been carried through at the cost of hate, misunderstanding, and callous propaganda throughout the peoples of the world. The cold war has been kept in being—and all this is translated into sorrow and insecurity in private lives. Do the common people ask for it? Perhaps they do. But what a contemptible reply it is from the statesmen who give the common people just what they want, in such terms as these.

## JOHN FIELDEN

By Eric Glasgow

(May 29th is the centenary of the death of John Fielden of Todmorden, a distinguished Unitarian and social reformer of the 19th century. This week Mr. Glasgow writes of him in his historic background; next week the Rev. Maurice Johnson, the present minister of the Todmorden Unitarian church, will write of him in a more intimate way.)

WHEN Karl Marx called religion "the opium of the people" he was repeating, whether he knew it or not, a phrase which had been used, in a softer form, some years earlier by a very different man—the generous, impulsive, yet curiously ineffective Charles Kingsley, author, historian and Anglican clergyman. Marx, of course, could see nothing of value in religion: to him it was an insidious device by means of which the privileged few could keep the masses in convenient subjection, a massive superstition which cast a veil of sanctity over the most glaring abuses, taught men to accept what they would otherwise regard as intolerable, and so constituted the constant antagonist of all who laboured for social justice. Kingsley, on the other hand, tried to distinguish between religion as it commonly was and religion as it ought to be. Although he contrived later to adopt a profitable orthodoxy, in the first flush of his idealism he recognised the revolutionary content in religion, its incompatibility with exploitation and the rule of money power, its profound concern for the poor and the down-trodden, and above all, its supreme relevance for a workaday world sorely troubled by the difficulties which accompanied the Industrial Revolution. He realised how much of the unhappiness and discontent he saw around him had arisen out of the perversion of religion and its separation from life, but the conclusion he rightly drew was that it was not the abolition but the purification and more conscientious application of religion which his age urgently required. That was what he meant to imply when he exclaimed, with characteristic extravagance, that his "only quarrel with the People's Charter was that it did not go far enough".

Nevertheless, the notion that Christianity could sympathise with and even support the Radical movement was at that time unexpected and disconcerting, and it shocked many people in both the Established and Nonconformist Churches. The former, having what was virtually a vested interest in the maintenance of the *status quo*, was in general hostile to change and received much abuse in consequence: "More pigs and fewer parsons" was among the coarsest of the Chartist slogans. The latter, under the influence of Wesley and the Evangelicals, tended to adopt an attitude of exaggerated otherworldliness, which did little to help human suffering here below while it encouraged those in easy circumstances to despise what Cockburn called "sodition of the stomach".

It was only among the left-wing Nonconformists, especially the Methodist Unitarians of East Lancashire, that religion became a truly progressive force. The nature and importance of the contribution which this group made to English life in the first half of the nineteenth century will become apparent if we glance at the career of its most distinguished representative, John Fielden, of Todmorden, who was born on January 17, 1784, and died on May 29, 1849—exactly a hundred years ago. His father Joshua, who founded the family's reputation by building up a very prosperous cotton-manufacturing business, managed to combine the spiritual honesty of a Quaker with the comfortable conscience of a Tory. John's conscience, however, was less accommodating, for not only did he become a strong Radical, believing that the problem of popular unrest would not be solved until the machinery of government was controlled by and on behalf

of the working classes, but he also became a Unitarian, and the help he gave towards the erection of the first Unitarian Church in Todmorden, opened in 1824, was probably indispensable. He remained a member of that church throughout life and at the last was laid to rest in the shadow of its walls.

Fielden was not remarkable as an original thinker and was content to borrow his ideas mainly from Robert Owen—by no means a bad master. Over Todmorden itself he acquired a patriarchal ascendancy not unlike that of Owen at New Lanark, for the town developed with his firm and was largely dependent upon it for its livelihood. Fielden did all he could for the welfare of his employees. He instituted the ten-hour day long before it was legally necessary; he observed the Factory Acts, when they came, with the utmost care; and he provided an efficient school for the workers' children. Moreover, about 1830 he set up one of the earliest gas-plants to light his mills, and for many years a large proportion of the families in Todmorden relied upon this for their gas supplies. Behind all his benevolence and reforming ardour was the conviction that the basis of both social and economic life must be changed from competition to co-operation, from individualism to collectivism, and although his views were unsystematic they pointed unmistakably to humanitarian Socialism. This can be seen especially in the National Regeneration Society, a delicate product of Fielden's enthusiasm, which had a short life in 1833-4.

But if the most ambitious of Fielden's plans quickly fell to pieces, in particular causes he was more successful. By holding meetings in Todmorden he assisted the struggle for the Reform Bill of 1832, and in the general election of that year he was returned for Oldham, for which constituency he sat continuously until 1847. During that period of nearly fifteen years he was devoted in his attention to the interests of the working classes. He tried to alleviate the desperate condition of the hand-loom weavers, about whom he could speak with authority having at one time employed 3,000 of them at Todmorden; he supported the Chartist petitions of 1839 and 1842; and for years after Cobbett's death in 1835 he was the leader of the campaign against the new Poor Law of 1834, in which he diagnosed class-bias and inhumanity. But it was in the sphere of factory reform that his achievement was solid and constructive. As far back as 1816 he had joined hands with Nathaniel Gould, of Manchester, in petitioning for a reduction in the hours and an increase in the age of children working in factories, and the outcome of this had been the Factory Act of 1819. Since then he had watched Lord Shaftesbury's unwearied agitation in the House of Commons, little thinking that he was to have the privilege of promoting the legal restriction of the adult working day to ten hours in the Factory Act of 1847, which he shepherded through the Lower House when the great philanthropist was temporarily without a seat. This Act alone, imperfect as it was, was sufficient to redeem his career from futility, and when it was passed he seems to have felt that his work was done, for the last two years of his life were spent in retirement.

It is easy to find unattractive features in Fielden's character. Obstinacy and pugnacity he had in plenty, and his confidence in the absolute soundness of his own views was sometimes excessive. Like Cobbett, he never made a great impression in the House of Commons, for his voice was weak, his accent uncouth, and his unrivalled knowledge of industrial statistics little appreciated. But we may well apply to him what Leslie Stephen said of Robert Owen: he was "one of those intolerable bores who are the very salt of the earth". No one whose opinion was worth anything doubted the selflessness, the sincerity, and the lofty idealism which animated his career. Lord Shaftesbury, for instance, wrote of Fielden on June 8, 1849, "We shall miss him very seriously now, when wealth and capital and avarice and power are again in arms against weakness and poverty". His fellow-manufacturers might sneer at him as the "self-acting mule", but among the working classes "Honest John Fielden's" popularity was wide and deep. To them he rendered real and enduring service, and they tried to acknowledge their debt by subscribing handsomely to the fund out of which a statue of Fielden was presented to Todmorden. The present Unitarian Church in Todmorden, which has been described as the finest of this persuasion in Great Britain, was erected by Fielden's sons as a memorial to their father in 1869.

## FURTHER REPORTS OF THE ASSEMBLY MEETINGS

### THE SUNDAY SCHOOL ASSOCIATION

#### "THE TIDE HAS TURNED"

STRAGGLING away to the back of the hall in the manner of a small congregation in a church too large for them, a smallish company of delegates listened to the proceedings at the 114th Annual Meeting of the Sunday School Association, held in the Durant Hall, Newcastle, on Wednesday, April 27. It would be wrong to refer in a merely formal way to the opening prayer by the Rev. Gordon Clarke, because it was itself no mere formality, reminding us as it did of the purpose for which we had met and the spirit in which that purpose must be carried out. And so, guided, we hope, by the Spirit, we proceeded to business. Mrs. C. P. Scott, the retiring President, called on the Rev. H. H. Cheetham to present his report. Mr. Cheetham spoke of a busy and rewarding year, with one-day schools in various parts of the country a special feature of the work. In 1949 alone he had covered three thousand miles, and he spoke with great admiration of some of the work which he had seen. The quarterly magazine, the *Beacon*, had made an excellent start, and preparations for an exhibition of Sunday School work were well advanced. Unfortunately, though an excellent primary hymn-book had been prepared, it could not be published yet because of the high cost of production. Mr. Cheetham referred to our first youth work-project, carried out last year with the co-operation of a party of young Americans who had come over under the auspices of the American Unitarian Service Committee. This project had received publicity by radio and films.

There had been a successful conference on training for youth leadership and on the organization of youth programmes at Liverpool in February; the arrangement to make the first Sunday in March a special Youth Sunday had been carried out by many churches, and collections on that day for the Religious Education and Youth Department had brought in a total of £31. Statistics, in short, showed that the tide had turned and that the life was coming back into our youth work.

After Mr. Cheetham had spoken, Mr. J. S. S. Cooper, the treasurer, presented the accounts. Pointing out that the receipts were less than in the previous year, he indicated one possible reason. The Religious Education and Youth Department had not, as some people imagined, done away with the Sunday School Association. The latter was continuing, with its own officers and its own separate funds. The latter need to be increased if the scope of Mr. Cheetham's activities was to be as wide as we would like.

After the reports had been adopted, the Rev. Harry Smith, of Swinton, was installed as president for the following year. In his address he remarked that his experience in reporting presidential addresses had at least taught him what might well be left out. The major purpose of the meeting was to discuss future policy, and he wanted to say a few words to assist that purpose. This is the age of religious illiteracy. But we are not well prepared for this task, nor will we be until we restore teaching to its supremacy among our Sunday School activities. It has been known for a Sunday School report to begin with the words: "The most important event of the year has been the production of the pantomime". That is not the spirit which gave birth to the Sunday School movement. We tend to woo possible teachers by saying, "After all, it's not difficult. You've only got to talk to children!" Would not the results be better if we said, "It's worth while, because it's difficult?"

He would like to see the R.E.Y.D. produce a preparation course for intending teachers, and each church hold a preparation class of at least two years, in which Sunday by Sunday would-be teachers could acquire a sound knowledge of both the faith and the technique of teaching it.

Alas! what with one thing and another we didn't discuss these forthright remarks. Not that the rest of the meeting was without interest. We were glad to re-elect Mr. Cooper

to the post of treasurer, and to vote for the committee for next year. Mrs. Scott seemed to ask for our sympathy with her in the task of managing a committee composed (apart from herself) of only men! and yet gave us the impression that she managed the job very well. Mr. Kielty offered us an agreeable picture of Mr. Smith dangling carrots in front of Unitarian donkeys. Mr. Richards proposed to get over the cost of paying royalties to hymn-writers by inaugurating a hymn-writing campaign and promised to submit one himself before the twelve months were over. Mr. Carter cheered us with the announcement that the Fellowship of Youth has included membership of a Unitarian church among its conditions of membership. Mr. Price wisely proposed the addition to the Year Book of a calendar of youth events. Mr. Ratter, with a fine scorn of the word "department" which belonged to Harrods, not to a church, pleaded for a dictionary interpretation of "youth"—and indeed, we seem to have heard of a branch of Y.P.L. where practically every member was over 35! And finally we must refer to Mr. Cheetham's description of some future plans. The R.E.Y.D. clearly has a secretary of experience and vision. But what about the forthright remarks of Mr. Smith? When the picture of the small and straggling audience has faded, their echoes should linger disturbingly in the ears.

#### OFFICERS AT THE G.A. MEETINGS



*By courtesy of the Northern Echo, Darlington*

From left to right: The Rev. Fred Cottier (President), Dr. Rowe (retiring Secretary), Professor Stratton (retiring President), Rev. Herbert Barnes (Minister, Church of Divine Unity, Newcastle).

### THE COMMUNION SERVICE

FOR many attending the General Assembly the deepest experience of the week came on Thursday morning when the Communion Service was held in the Church of Divine Unity.

The Rev. G. J. Grieve, B.A., of Highgate, conducted the service with the assistance of Dr. Mortimer Rowe, the Rev. Rosalind Lee and Messrs. J. Cooker and R. P. Jones.

In a brief address the Rev. George Grieve reminded us that to participate in the Communion Service was to engage in an act of discipleship. We left for a while behind us all the cares and anxieties of the world and sought the deep assurance of God's presence. In that act of discipleship we sought that his spirit might bear witness that we were all children of God. It was a solemn hour in which we re-committed ourselves to God. We had been taught to love the Lord thy God. None had the right to approach the communion table who did not so love. We had been taught to love our neighbour. Similarly, none had the right to approach who did not so love.

The act of holy communion brought to all who participated in it in deep sincerity a benediction for all our lives, strength for the coming days. It brought us contact with the presence of God. God was too vast for any man to wholly know. What then could we do? We could seek his nearer presence as revealed in the life and example of Jesus Christ whose disciples we were and who was our Master. We could reveal his nearer presence in the conduct of our daily lives.

As disciples of Jesus Christ we were called to noble living.

During the distribution of the bread and wine the congregation was asked to pray silently for themselves, their families, their churches, the nation and all peoples.

The hymn, "O Love Divine whose constant beam, shines on the eyes that will not see", brought to a close a beautiful and impressive service in which each worshipper was urged to go forth from the Communion to practise his dedication, advancing in the service of God, and making by his daily life an offering to the Eternal Father: to the praise of his holy name, and the good of all.

## THE ESSEX HALL LECTURE

FIFTY-FIVE years ago the second Essex Hall Lecture was given by a woman—a woman of distinction in many fields—Mrs. Humphry Ward. It was a notable utterance concerning the future of Unitarianism, and it remains historically important. Since that year we have heard theologians and philosophers, statesmen, professors, canons, deans and bishops, Britishers and foreigners, but never a woman until 1949. Why? There is no satisfactory answer to the question. Certainly the size of the audience which assembled this year, and the close attention with which they heard Prof. Dorothy Tarrant, were evidence that the second appearance of a woman lecturer was cordially appreciated. May one suggest five years instead of fifty-five as the next interval?

Miss Tarrant dealt with "The Contribution of Plato to Free Religious Thought."<sup>1</sup> In her capable hands it was an excellent and timely choice of subject. She did not assume that we were all familiar with the whole of Plato's dialogues even in translation, nor did she reduce her exposition to the standard of milk for babes. As Dr. E. L. Allen observed in voicing the thanks of the Assembly, she achieved that degree of scholarly simplicity and comprehension which is possible only to the best type of scholarship. Furthermore, he complimented the lecturer on her gift of imaginative insight in presenting to a modern audience Plato's own outlook and thought in the setting of his ancient time and environment. And he referred with especial approval to a passage in which she had defined the essential character of Plato's spiritual attitude and aim, and related it to the goal of the free religious movement.

"With Plato himself", the passage reads, "the soul finds its satisfaction, typically, not in ecstatic union with Deity but in clear-eyed, conscious vision of the True, the Beautiful and the Good. It is one of the tasks of free religion to harmonise the two attitudes and ideals and to achieve a system in which thought in its widest range, and devotion in its deepest experience, have each its place as rightful activities of the human soul divine."

This is the keynote of a lecture in which the task of Free Religious Thought was implicit from beginning to end.

<sup>1</sup>The Contribution of Plato to Free Religious Thought. Lindsey Press. 1s.

## THE CLOSING ADDRESS

By the Rev. Basil Viney

THE LAST full meeting of a memorable assembly listened to the closing address by the Rev. Basil Viney, with the title "Thine is the Power". Mr. Viney gave an address that in spirit and matter has rarely been exceeded at these gatherings. When Unitarianism arose as a separate religious group, it stressed the divine love at a time when all religious bodies without exception stressed the divine power while denying implicitly, if not explicitly, the divine love. Other religious bodies than the Unitarian denied the love of God in their doctrines of the everlastingness of Hell, of predestination, and so on, while the Unitarians stressed the divine love in Christ as revealing the nature of God. The Unitarians went on affirming the divine love all through the nineteenth century, the others went on denying the divine love, while all stressed the divine power.

Unitarians had a more cheerful and optimistic outlook a hundred years ago than they had today, since they assumed either that the orthodox bodies would become so permeated with Unitarian teaching, that they (the Unitarians) would have no need of their separate existence, or that the orthodox churches would be left high and dry. Why had these high hopes been dashed? The reason was that something had

happened that was not foreseen a hundred years ago, and was indeed not completely understood today. That was that while the doctrine of divine love was growing in influence, the ordinary men and women were beginning to lose their faith in the divine power. But the divine power without the divine love was terrible, while the divine love without the divine power was useless. Why was the divine power not taken for granted? The first reason was that the divine power was apparently not much in evidence, and the second reason was the extraordinary growth of human power, so that it came to be believed that man was The Power, and not God. Why did many people find it difficult to believe in God? What had we to say? We had to preach the divine love as emphatically as ever, but we must not overlook the mistake of not preaching the divine power. Ours was the love, God's was the ultimate power. In this teaching there was great consolation. Using a metaphor drawn from the sphere of music, Mr. Viney said that mankind was the apprentice, but God was the Power. The material forces that gripped mankind were ultimately in God's hands. If our faith was in the divine power as well as in the divine love, then only could we go to sleep in confidence. We had to live in that faith, and get it across to others. We did not know whether the Commonwealth of God would ever come on earth in all its fulness, but we believed that every effort of every saintly life had enriched the Kingdom of God in the beyond, and in that faith we must endeavour to bring about the manifestation of that Kingdom on earth. Some Unitarians were strangely silent about personal immortality. But the individual was stronger far under God's power than any power of death. "Let us so live on earth that the men and women we meet in ordinary life may wonder where we get our joy and radiance, and so strive to live on earth and bring in the Kingdom that we shall feel at home when at death we cross into the realm beyond."

## MR. PEPYS AT THE GENERAL ASSEMBLY—2

(Concluded from last issue.)

April 28th. Upp and to the chapel for a service of the Lord's Supper, which did conduct parson Grieve of Highgate, with all due reverence and solemnity; and many do value this for a short time of quiett and spirituall thought in the crowded hours of these meetings.

So presently to the hall for the Essex Hall Lecture, and today we do have a she-lecturer (which did only happen once before in all our history)—the learned Professor Dorothy Tarrant, whose father was aforetime a parson much beloved among us, and did also give the Lecture in his day. She being greatly skilled in the philosophies of the Greekes, do fitly discourse to us of Plato his thoughts of the immortal soul and of the search for truth, and how he do foreshadow our own endeavours in Free Religion. A very notable lecture, and most commendable in the simple clearness of her words, so that she do never fall to the jargon of the philosophical language, but easily comprehended by us all; and we may the more look to reading the discourse to our pleasure and instruction. She done, our thanks offered well and briefly by Dr. Allen, of the College of Divinity in this citie, and we may have the booke as we do go out for our dinner.

Anon we to divide into our severall groups for conference, the women to the League meeting in the chapel, but I for once bidden to the meeting of parsons, like an aged lion in a den of Danicks, for they did invite me to expound my thoughts of three score years of chapel-going and two score of councils and committees at Essex Hall and Gordon Square, and to tell them what the Pewe do expect of the Pulpit; and so far as one layman may speak for his fellows, I do talke of the ministry and its standing with us, and of publique worshippe and the preaching of sermons and how the parson should play his part in the week's doings of his flock and use his talents to their advantage; and how he may fitly help in the publique affairs of his towne, by instruction or administration.

After this much lively discussion for an hour or more and many to speak, so that parson Holt, who do preside, must sett a quota of time for each. On some matters much diversitie,

as in the conduct of worshippe, but in others general agreement, and I did get much profit to hear their thoughts as I trust they did to hear mine.

This done, some to a councill of the Historicall Society, with much ado to come to their tee and then back for a meeting of it, where young Dr. McLachlan to discourse of two worthies of the Socinians who did work in Oxford before the time of my ancestor.

Last come a meeting for the townsfolke which we do hold in the chapell, and a great presse to hear it. Parson Barnes to preside and first do give out, to our sorrow, that illness do keep away Mr. Butler of the Privy Council and aforetime Minister of State for schooling, whom we did hope to hear; but his place to be filled by parson Redfern, who do straightway give a mighty fine discourse of the troubles of this age, wherein we do look for some new way of life; yet more than ever before we do give care to all sides of life—body, mind and spirit, how they may be strengthened alike, and to this end we must enjoin reverence on those still young and for this there be no better way than the coming to worshippe. And he do enliven his speaking with a pretty witt and all so well ordered that I do marvell how he did compass it in some few days of stress with no long time to ponder it.

He done, an offering taken (£28) and we greatly honoured to hear Mr. Secretary of State for Home Affairs, he being indeed no stranger here and do often come to worshippe. He to tell how his prime duty be to maintain Order in the commonweal, and Liberty for the individual, which was of yore the gift of Nonconformists to the nation; and he do recall how Liberty hath been but a rare thing, enjoyed for no long time and in few places, for most men will sacrifice it for Order's sake, so much do they fear disorder. But to Order in excess our predecessors did ever put up a stern resistance.

For these discourses our thanks given by Dr. Rowe, and after a hymn the meeting do close fitly within 2 hours. And it is very observable how the holding of it in a chapell do seem to hold us back from free laughter and applause, the more so by reason of the speakers going into the pulpitt to give their discourse, and so do appear to preach a sermon to us, and methinks we did respond with less heartinesse than we did felth.

*April 29th.* This day our meetings to begin very betimes, looking to the long journeyings some must undertake anon and indeed many did already start on them, but a good muster in the hall, where parson Carter to give out the matter of discourse, to wit, our distinctive faith and how to spread it abroad; and first do call upon parson Garrard of Liverpool, who do expound the doctrine of the Gap between us and the orthodox, which do ever widen in these latter years, so that we must take pains to give a clear exposition of our beliefs both to our own folke and to those outside.

Next parson Price of Leeds, do admonish us that our Assemblies and special crusades and missions will fail of after-effects unless they be followed up with persistence. And after our well-doing in the matter of the Appeal Fund, we should now essay an Appeal for 100,000 souls.

On this much good conferring, both by parsons and laity and presently the President to offer our hearty thanks to all in this citie who did give such skill and zeal in the ordering of the meetings to our great content and so to a close with a fine discourse of parson Viney of Swansea on the Divine Power.

So we away to our severall homes, much uplifted and strengthened by all these days of intercourse, and I trust our coming will do as much to hearten parson Barnes and the congregations in these parts who did so warmly welcome us.

## GENERAL ASSEMBLY COUNCIL

A SHORT meeting of the Council was held on Wednesday, April 27, at Newcastle-on-Tyne.

Dr. Rowe reported on the Triennial Election and advised consideration of a change in the method so as to avoid difficulties caused by holding two elections simultaneously, with several candidates on both lists.

After careful consideration it was unanimously agreed that in view of the already approved reduction in the membership of Departmental Committees, and the policy of economising in travelling expenses, the Council should refrain at present from co-opting members.

The next meeting of the Council was confirmed for Friday, July 1, in London. The Provincial Meeting, in association with the Welcome and Recognition Service, was fixed for Friday, October 28, and the President's invitation to hold this at Gorton was cordially accepted. The January, 1950, meeting was fixed for January 27, in London.

## CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

### THE CASE FOR A UNIVERSAL RELIGION

SIR,—The Presidential Address of the new President of the General Assembly, the Rev. Fred Cottier (THE INQUIRER, April 30), raises again the question recently discussed in your columns under the title "Unitarianism and Christian Origins".

Your readers will recollect that what was then suggested was that Unitarians should abandon the futile effort to be regarded as a Christian sect and boldly formulate a universal religion which, discarding all controversial dogmas, would embody the eternal values wherever they are to be found in any of the great religions of the world. It was suggested that the contribution of Christianity would be greater than that of any other religion.

This is a very different proposition from "making a break altogether with everything Christian", the words used by Mr. Cottier in postulating the case "for" the proposed new move, and I feel that it is desirable to draw attention to this in order to prevent misapprehension.

There is also another point in his interesting address which calls for comment. He says: "We should be prepared to defend, if necessary, our right to be in the Christian tradition . . .". If by this he means that he is unwilling to abandon the title of "Christian", then some of us will be disposed to join with him. We cannot have it both ways. Either we are "Christians" or we are not. We may be—I hope we are—"Followers of Christ", and during the first century or two of the Christian Era we should rightly have been ranked as Christians, as were the followers of Christ at Antioch. But Christianity has been so evolved and elaborated and added to since then that now the term "Christian" has come to mean something quite different from what it did in those early days. To-day the overwhelming verdict of orthodoxy is that Unitarians are not "Christians" as the term is now understood; and seeing that we do not accept the cardinal dogmas of orthodox Christianity—the virgin birth, the incarnation, the bodily resurrection, the atonement, &c.—can we really blame them? Indeed, looked at impartially, it is difficult to see what real right we have to use the title, using the term in the same sense in which all other people use it.

No doubt many Unitarians will shrink from abandoning a title which, in a Christian country, means so much; but we have got to face facts, and after all one of our chief claims has always been that we place Truth above every other consideration.—Yours,  
C. Killick Millard.  
Leicester.

### THE PARIS PEACE CONFERENCE

SIR,—I have been following the correspondence arising out of Mr. Whitby's articles with great interest. Probably Mr. Whitby would regard the World Peace Congress in Paris as a Communist dominated affair, but I was present throughout and can assure him that it was the demand for peace which was dominant, and not Communism.

If less regard was paid to the ideology of Communism, and more attention to the way in which Communism is at present fighting for very urgent needs in the Far East and Central Europe especially, I think we should find it, as Christians, easy to co-operate with Communists.—Yours,  
Bradford.  
E. V. Tempest.

SIR,—I strongly agree with the Rev. G. Stanley Whitby. Unitarianism is absolutely opposed to Marxism and Communism. Unitarians believe that social progress must be guided and directed by the human mind and soul, acting in harmony with the Will of God. Marxism denies that mind is primary; denies, in fact, that God exists at all.

We should at every opportunity speak out against Communism and its philosophy. The Free Church cannot be neutral.—Yours,  
Swansea.  
John Jennings.

THE Unitarian College Centenary Appeal Fund is now well under way and eliciting favourable replies from all over the country. It is too soon to give any factual details, but it is obvious that many of our churches are aware of the service rendered by the College during the ninety odd years of its existence and anxious to strengthen the continuance of its work. A considerable work was completed by Rev. J. Kichy as Secretary of the Appeal Committee during the initial stages, but his election to the Secretaryship of the General Assembly now means that others have to carry on the task. His successor in the office of Secretary is Rev. E. D. Davies, Rochdale, and all communications should now be addressed to him.

## THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 24 Gordon Square, London, W.C.1.

TEL.: EUS. 7554. Editorial: EUS. 2912

## NEWS REVIEW

## NEWS FROM THE NORTH-EAST

REPORTS to the District Association show that every church in the area finished the financial year with funds in hand, and in the few cases where the balance had not been increased, the cause was some special expenditure that had been deliberately undertaken. This is an encouraging feature among a group of churches, of which several have little resources to draw upon to cover a deficiency in the current account. It appears that all the congregations in the North-East are able to maintain their present work, while devoting funds to preparing for further activities. The Organ Fund at Carlisle, for instance, has reached a considerable total.

Special Services of interest during the quarter have included one conducted by a Jewish Rabbi at Middlesbrough, Youth and Daffodil Services at South Shields, re-dedication of the Organ at Stockton, and the unveiling of a clock at Sunderland. Among other activities of note have been a gift sale at Carlisle, opened by the Mayor, and at Stockton, a pantomime presented by the Sports Club and a Sunday evening visit from the Brunswick Methodist Choir.

Newcastle reports progress made by almost all the activities of the church. Special interest has, of course, been focused upon preparation for the General Assembly, and a great deal of devoted work has been done by the Rev. Herbert Barnes and a committee of willing helpers. While the main burden has fallen on the Newcastle friends, considerable interest has been stimulated in the smaller churches in the district. Socials were arranged at South Shields and Sunderland on the Monday and Friday of Assembly Week respectively to welcome former holders of the joint pastorate.

Coming events are the Spring Conference of the "N. and D." at Stockton on May 24, the Lay Preachers' Annual Picnic and Service at Sunderland on June 4, and the Choppington Picnic on July 9, all of which will bring together friends from various churches.

## F. O. Y. CONFERENCE

THE Annual Conference of the Fellowship of Youth was held at Manchester College, Oxford, from April 15 to April 18, the subject for discussion being "Steps to World Unity". Throughout the meetings stress was placed upon belief as the only force able to overcome the cynicism and disillusionment of the present age, and upon education as the means of promoting international understanding.

The conference opened with a talk by Mr. David Clarke, on "Democratic Habits and World Peace". The speaker suggested that unity on a democratic basis was at present impossible because of the backward state of many peoples; and considered that in the establishment of a democratic tradition, the prerequisite of World Government and peace, the most important steps to be taken were of an educational nature.

Speaking on "The Achievements and Possibilities of U.N.E.S.C.O." Professor Stratton explained the structure of this organisation, which is working to promote international understanding and culture, and showed how co-operation over scientific, sociological, and cultural problems was already possible. He stressed the importance of the educational work undertaken and the difficulties of achieving mere literacy in some parts of the world.

Answering the question "Is Religious Unity possible?" the Rev. Stewart Carter discussed the Christian sects which vary not in fundamental teaching, but in the doctrines which have grown up around it, and then showed that other great religions, especially Buddhism, were like Christianity in some of their fundamental ideas and ethical codes. He suggested that if there was to be religious accord, it must be based on a sincere recognition of this fact and not on tolerance alone.

The conference concluded with a talk by Miss Isabel Locke, who interpreted her subject, "Social Philosophy and World Peace", on the widest possible basis. She stressed the place of Faith in promoting inner security and self respect, and in influencing the formation and acceptance of an ethical code.

At the Annual General Meeting, Miss June Cross was elected President of F.O.Y. for the coming year, and, influenced by conclusions reached during the present session, it was decided that the subject for the next conference and for discussion groups during 1949-1950 should be "Religion and its Meaning for the Individual".

Sheffield and District Association.—The 33rd Annual Meetings of the Association were held at Upper Chapel and Channing Hall, Sheffield, on April 2. The Rev. G. W. Parkinson, of Doncaster, elected President for a second year, welcomed those present from the 12 churches in the area, and spoke of the importance of developing a strong District consciousness. He also referred to the loss sustained by the sudden death of the Rev. D. W. Robson, B.D., for 27 years Minister of the Chesterfield congregation and one whose experience and helpfulness would be sadly missed at Association meetings. The reports were adopted, and there was discussion as to the advisability of withdrawing from membership of the Association of Christian Communities in Sheffield in view of statements by responsible local members of the clergy that Unitarians are not Christians but merely a secular body, and the fact that literature and prayers issued by the A.C.C. for the use of all affiliated churches were expressed in terms which excluded their use by Unitarians. It was decided to ask for a clarification of the position, and for a greater emphasis to be placed on the things on which all the participating churches are united, rather than on those on which they are divided.

After an excellent tea mainly provided by the Civic Restaurant, a well-advertised Public Meeting was held in Channing Hall, at which Professor F. J. M. Stratton, LL.D., F.R.S., President of the General Assembly, lectured to a large meeting, under the Chairmanship of the Rev. G. W. Parkinson. Professor Stratton's address on "Modern Science and Religion" was of great interest to all present and drew a flow of questions from students and others. Everyone went home with the feeling that this annual occasion had been unusually enlivening and worthwhile.

**Bolton: Halliwell Road.**—The opportunity was taken at the Sunday Easter Exhibition, on Tuesday, April 12, of presenting the Silver Long Service Medal to Miss Elsie Shepherd, for 25 years service as Primary teacher and pianist. The presentation was made by Rev. Albert Smith (Park Lane, Wigan), Secretary of the Bolton and District S. S. Union, supported by Mr. G. Platt (Hindley), President of the Union, and the large gathering gave Miss Shepherd a tremendous ovation. At the same gathering a "Hulton Trust" Bible was presented to Mrs. Alice Austin in recognition of outstanding services to the School and Church during the past 12 months.

**Stockport.**—The Schoolroom was packed on Saturday, April 9, 1949, for the farewell to the Rev. John Kielty. Tributes were paid to Mr. Kielty's 15 years' service to the Church by the Chairman, Mr. C. Pollitt, and, on behalf of the ladies, by Miss M. Hamilton, who also referred to the help which had undoubtedly been given him by Mrs. Kielty. The Mayor spoke of the excellent work he had done in the town, and wished that more of the Clergy would express their Christianity in the same practical way. The Rev. T. W. Topping (Wesleyan) referred to Mr. Kielty's long association with the other Free Church Ministers as Secretary of their Fraternal and on the Federal Council; and the Rev. J. Yelder (Congregational) told how Mr. Kielty had welcomed him even before he arrived in the town. Letters were read from the President of the E.C.C.U. and Canon Saunders Davies; and the Rev. F. Cottier and Mr. Harold Moore, both Presidents-to-be of the General Assembly also spoke. The Chairman then presented Mr. and Mrs. Kielty with a cheque and an electric clock.

## THE REV. SAM CROOK

THE death occurred on Monday, May 2, of the Rev. Sam Crook, of Manchester, following a major operation. Mr. Crook had reached the age of 81 years and will be affectionately remembered in the West country as a faithful and devoted minister who carried out his calling with a quiet dignity and effectiveness.

Before going south he served with great acceptance the Mission at Willet Street, Collyhurst, Manchester, from 1915-19 as Lay Pastor, and then for one further year as Minister. From 1920-24 he was Minister of the Swinton Church, Lancs., after which he went south to Collymore, 1924-26; Crewkerne, 1926-30; and Cirencester, 1930-32. From the last named Church he retired to come north again where he continued to conduct Services in many of the churches in Manchester and district; particularly at churches that were, for the time being, without a settled minister. The Church at Blackley, in especial, was greatly indebted to him for his loyal and faithful service through which he won the hearts of the people.

The Funeral Service, which was conducted by the Rev. Fred Cottier, was held at the home of his daughter, Mrs. Jones, of Droyliden, prior to interment at the Droyliden Cemetery. F.C.

## ADELAIDE TOYE

On April 5, Adelaide Toye, widow of the late Rev. J. S. Toye, passed peacefully away in her 96th year. She was born in Lewisham, on Good Friday, 1873, she went with her friend—a teacher in the Mansford Street Sunday School—on a ramble to Woodford, and there met her future husband. For 12 years John Toye was the Superintendent of the Sunday School at College Chapel, Steyney, and later took charge of the Limehouse Mission in 1899.

Adelaide Toye presided over the Eastern Group of Unitarian Churches whilst arrangements were made for the Bazaar of 1900, and her enthusiasm and example encouraged a good response from those churches. Owing to ill health she was advised in 1918 to give up much of her work, but she was never absent from a Service without a very good cause, her courage, patience and faith enabling her to overcome pain and suffering.

Her happy and joyous spirit was with her until the end, and many there are who will miss her for she was a personal and cheerful friend to all with whom she came in contact.

W.C.N.

## CALENDAR

## SUNDAY, MAY 15th

ANNIVERSARY, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.  
ANNIVERSARY, Un. Chapel, Shere St., 11 and 6, Rev. L. BROWN SMITH.  
ANNIVERSARY, New Street Meeting House, 11, Mr. D. H. SEXTON.  
ANNIVERSARY, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. E. PHILLIPS.  
ANNIVERSARY, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BRUNSWICK GILL.  
ANNIVERSARY, Dushan Road Chapel, 11 and 6.30, Rev. A. W. VILLAGE.

ANSDELL. (See Lytham St. Annes.)

ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.

ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11, Liturgical Service, 6.30, Rev. W. D. WIARD.

BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.  
BELFAST, First Church, Rosemary Street, 9.30, Broadcast Service,  
Rt. Rev. R. W. WILDE, 7, Rt. Rev. R. W. WILDE.

BESSILS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Miss K. WOOD.

BILLINGSBURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.

BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Mr. F. A. FITZPATRICK.

BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON L. STUART.

BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. R. WOODALL.

BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. LEE.

BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.

BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.

BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.

BOLTON, Bank St., 10.30, Rev. E. G. LEE, 6.30, Rev. J. GORDON DAVIES.

BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Rev. E. G. LEE.

BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. J. L. TOSLAND.

BOSTON (Linca.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.

BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.

BRADFORD, Broadway Av., 3.15, Rev. J. DUDLEY RICHARDS.

BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.

BRIDGEWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.

BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.

BRIGHTON, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. H. H. CHEETHAM.

BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. T. DAVIS, 6.30, Mr. R. NICHOLSON.

BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.

BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.

BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.

BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.

BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.

CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.

CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.

CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.

CHELTENHAM, Bayshall Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.

CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.

CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply.

CHOWENET CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.

COKE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.

COMLEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.

COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.

CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.

CROYDON, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCES TERRY.

CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. A. B. DOWNSING.

DEAN ROW, 10.45, Rev. E. A. LEAR. SYAL, 6, Rev. E. A. LEAR.

DENTON, Wilson Street Chapel, 11 and 6.30, Student.

DERRY, Fair Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.

DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.

DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.

DURLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.

DEKINSFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.

DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TANNER.

EDINBURGH, Out Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.

ENTER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.

GEORGE, Hyde Chapel, 11 and 6.30, Rev. J. P. CHALK.

GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. R. WEIR DAVIDSON.

GLOUCESTER, Firsden St., 10.45 and 6.30, Rev. H. G. WOODFORD.

GLOUCESTER, Barton Street Church, 6.30, Rev. R. L. GOLLAND.

GOSWOLD, Meadow Chapel, 6.30, Rev. G. MARRI BEAMES.

GOSWOLD, Ward Street Church, 11.15, Mr. I. W. BOND.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Supply.

HALEIGH, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PRISTON.

HASTINGS, Free Chm. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.

HICKLEY, Gt. St., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.

HINCHLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Mr. BOWEN.

HOLLYWOOD, Kingswood, 11, Rev. T. A. GORDON, 6.30, Dr. JOHN AUSTIN.

HORHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.

HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.

HUMPHREY, Finsbury St., 11, Rev. DUDLEY RICHARDS.

HUNLEY, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.

HILL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILLIPS.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.

IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.

LEEDS, Mill Hill Chapel, 10.45, and 6.30, Rev. E. SHIRVELL PRICE.

LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. G. SHIPLEY.

LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.

LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.

LETHBRIDGE, Vasanta Hall, Gernon Walk, 6.30, Rev. ARTHUR PEACOCK.

LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.

LINCOLN, High St., Unitarian Church, 6.30, Rev. Dr. ALFRED HALL.

LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Supply.

LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.

LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.

LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.

LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.

LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.

LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.

LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.

LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.

LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Rev. J. KIELTY.

LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.

LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Rosslyn Hill, 11, and 6.30, Miss M. GRIFFITHS.

LONDON, Highgate Hill, Unitarian Church, 11, Women's League Service, Miss M. STEVENSON.

LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.

LONDON, Ilford, High Rd., 6.30, Rev. MAGNUS RATTER.

LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX, 7, Miss M. SMITH, Junior Church Anniversary.

LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. LITMAN.

LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. DOUGLAS MILLARD.

LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.

LONDON, Newington Green, Unitarian Ch., 11 and 6.30, Mr. J. REECE WALKER.

LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.

LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.

LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. F. HANKINSON.

LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.

LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 15th, Rev. NOEL JAMES.

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. HARTLEY BULL.

LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.

LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, A. LAYMAN.

MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.

MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.

MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.

MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.

MANCHESTER, Pendleton Un., Cross Lane, 2.45 and 6.30, —.

MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.

MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Rev. P. S. GOLDBERG.

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, —.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Henschill, 6.30, Mr. ERIC PHILLIPS.

MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWING.

MEDBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDELBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PITCHARD.

MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.

MOORE, see LANCHESTER.

MORSTONHAMPTON, Cross Chapel, 3, Rev. C. G. TOOME.

MOXLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WARRINGTON.

NANTWICH, Old Chapel, 2.15, Rev. GRACE MEWHORT.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HENRY BARRER.

NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELROWNEY.

NEWCHURCH (Rensselaire), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. F. SOKELL.

NEWPORT, La.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHAMBERLAIN.

## The Lindsey Press

Reprint now ready

### THE ADVENTURE OF RELIGION

By CHARLES M. WRIGHT, M.A.

2s. 6d., by post 2s. 9d.

Just Published

### THE CONTRIBUTION OF PLATO TO FREE RELIGIOUS THOUGHT

By DOROTHY TARRANT, M.A., Ph.D.

1s., by post 1s. 1d.

### THE FAITH OF A SCIENTIST

By A. C. HARDY, M.A., D.Sc., F.R.S.

6d., by post 7d.

### KNOWLEDGE, WISDOM AND FREEDOM

By the Rt. Hon. J. CHUTER EDE, M.P.,

Home Secretary

3d., by post 4d.

## THE LINDSEY PRESS

14 GORDON SQUARE, LONDON, W.C.1

### CHANGE OF ADDRESS

REV. JOHN KIELTY,

13 Cranmer Road,

Edgware 7151.

Edgware, Middlesex.

### ADVERTISEMENT RATES

Births, Marriages and Deaths: Two lines 3/6; 1/6 per line extra.

#### PREPAID RATES

Situations and Miscellaneous, etc.: 20 words 4/-.

1/9 per line extra

Discount for series of 6 insertions 5%; 12 insertions, 10%.

Display on Application

NEWTON ABBOT, Albion St., 6.30, Rev. C. G. TOONE.  
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.  
NORWICH, Octagon Church, Colegate, 11, Rev. L. MASON.  
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.  
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.  
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. McLACHLAN.  
PARK LANE CHAPEL, near Wigan, 11, and 6.30, Rev. ALBERT SMITH.  
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.  
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERRLEY.  
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNSFORD.  
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.  
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALLEN WILLIAMS.  
PUDNEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.  
RAVENHILL, Unitarian Ch., Bank St., 10.45, Children's Service, 2.45 and 6, Rev. R. W. SORESENSEN.  
REDSWOOD, House, The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.  
ROTHESHAM, Church of Our Father, 10.30 and 6.30, Supply.  
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.  
SALT, Admon Rd., 11, Supply.  
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENSHALL.  
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.  
SHEFFIELD, Fulwood Old Chapel, 11, Rev. T. EVANS.  
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. SHOOT.  
SHEWENBY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.  
SHEWENBY, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.  
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. E. J. L. BURN.  
SOUTHEND-ON-SEA, Durnley Road, 11, Children's Church, 6.30, Miss M. GREVILLE.  
SOUTHPORT, Portland Church, 11 and 6.30, Supply.  
STALHELD, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.  
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Rev. ADA TONKIN.  
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.  
STOCKPORT-ON-THE, Wellington St., 6.30, Rev. A. J. MARTIN.  
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSEMARY LEE.  
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HANLIN.

## THE SAMUEL JONES FUND

The Income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, and as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATION must, however, be in hand NOT LATER THAN JULY 1, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, W.11.

### MARRIAGE

WILLES-FRISBY.—On May 7, 1949, at Stratford Unitarian Christian Church, by Rev. Wm. C. Newton, Robert M. Willes to Ada H. Frisby.

### DEATHS

CROOK.—On May 2, in hospital at Manchester, Rev. S. Crook, aged 81 years. 13 The Quadrant, Droylsden, Nr. Manchester.

REES.—On May 5, at Palgrave, near Diss, Miss A. Rees, eldest daughter of the late Mr. John Rees, of Llandyssul, Cardiganshire. Service at Ipswich Crematorium, conducted by Rev. Wright Broadbent, of Framlingham.

### MISCELLANEOUS

PULPIT Vacancy. Parsonage available. Nazareth Unitarian Chapel, Padiham. Inquiries—Mr. G. H. Hudson, 2 Alma Street, Padiham, Burnley.

EDINBURGH.—MEROK Guest House, 11 Ettrick Road (Phone 51242). Excellent locality; 10 minutes Princes Street. Proprietors: Mr. and Mrs. Wren.

SMALL Furnished Flat (two single beds) to let in N. London for any fortnight in September.—Knighton, 14 Gordon Square, W.C.1.

COMPANION help needed by elderly couple who offer good home and small salary.—Rev. Payne, 107 Bloxham Road, Banbury.

SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINAY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VINAY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.

TAIVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMUND HARKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. J. G. GRIEVE.

TODMORRIS, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TROWBRIDGE, Congreg Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. EDGAR HILL.

WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. J. B. TONKIN.

WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.

WEST BROMWICH, Lodge Road Church, 11 and 6.30, Dr. MEYER KLUEGL.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENSHALL.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTERSON.

### AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, —.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. Wm. BOYTONLEY and Rev. V. JAMES. Monthly at 4.

PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.

SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

### NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tiddell's Buildings, 100 Lambton Quay.

### SOUTH AFRICA

CAPE TOWN, Hunt St., 11, Sunday School, 7, Service, —.